

ANNALES

Anali za istrske in mediteranske študije
Annali di Studi istriani e mediterranee
Annals for Istrian and Mediterranean Studies
Series Historia et Sociologia, 30, 2020, 3





ANNALES

Anali za istrske in mediteranske študije
Annali di Studi istriani e mediterraneei
Annals for Istrian and Mediterranean Studies

Series Historia et Sociologia, 30, 2020, 3

ISSN 1408-5348
e-ISSN 2591-1775

UDK 009

Letnik 30, leto 2020, številka 3

**UREDNIŠKI ODBOR/
COMITATO DI REDAZIONE/
BOARD OF EDITORS:**

Roderick Bailey (UK), Simona Bergoč, Furio Bianco (IT), Alexander Cherkasov (RUS), Lucija Čok, Lovorka Čoralić (HR), Darko Darovec, Goran Filipi (HR), Devan Jagodic (IT), Vesna Mikolič, Luciano Monzali (IT), Aleksej Kalc, Avgust Lešnik, John Martin (USA), Robert Matijašič (HR), Darja Mihelič, Edward Muir (USA), Vojislav Pavlović (SRB), Peter Pirker (AUT), Claudio Povolito (IT), Marijan Premović (ME), Andrej Rahten, Vida Rožac Darovec, Mateja Sedmak, Lenart Škof, Marta Verginella, Špela Verovšek, Tomislav Vignjević, Paolo Wulzer (IT), Salvator Žitko

**Glavni urednik/Redattore capo/
Editor in chief:**

Darko Darovec

**Odgovorni urednik/Redattore
responsabile/Responsible Editor:**

Salvator Žitko

Urednika/Redattori/Editors:

Urška Lampe, Gorazd Bajc

Prevajalci/Traduttori/Translators:

Gorazd Bajc (it.)

**Oblikovalec/Progetto grafico/
Graphic design:**

Dušan Podgornik, Darko Darovec

Tisk/Stampa/Print:

Založništvo PADRE d.o.o.

Založnika/Editori/Published by:

Zgodovinsko društvo za južno Primorsko - Koper / *Società storica del Litorale - Capodistria*© / Inštitut IRRIS za raziskave, razvoj in strategije družbe, kulture in okolja / *Institute IRRIS for Research, Development and Strategies of Society, Culture and Environment* / *Istituto IRRIS di ricerca, sviluppo e strategie della società, cultura e ambiente*©

**Sedež uredništva/Sede della redazione/
Address of Editorial Board:**

SI-6000 Koper/Capodistria, Garibaldijeva/Via Garibaldi 18
e-mail: annaleszdjp@gmail.com, **internet:** https://zdjp.si

Redakcija te številke je bila zaključena 30. 09. 2020.

**Sofinancirajo/Supporto finanziario/
Financially supported by:**

Javna agencija za raziskovalno dejavnost Republike Slovenije (ARRS), Mestna občina Koper

Annales - Series Historia et Sociologia izhaja štirikrat letno.

Maloprodajna cena tega zvezka je 11 EUR.

Naklada/Tiratura/Circulation: 300 izvodov/copie/copies

Revija *Annales, Series Historia et Sociologia* je vključena v naslednje podatkovne baze / *La rivista Annales, Series Historia et Sociologia* è inserita nei seguenti data base / *Articles appearing in this journal are abstracted and indexed in:* Clarivate Analytics (USA); Arts and Humanities Citation Index (A&HCI) in/and Current Contents / Arts & Humanities; IBZ, Internationale Bibliographie der Zeitschriftenliteratur (GER); Sociological Abstracts (USA); Referativnyi Zhurnal Viniti (RUS); European Reference Index for the Humanities and Social Sciences (ERIH PLUS); Elsevier B. V.: SCOPUS (NL); Directory of Open Access Journals (DOAJ).

To delo je objavljeno pod licenco / *Quest'opera è distribuita con Licenza* / *This work is licensed under a* Creative Commons BY-NC 4.0.



Navodila avtorjem in vsi članki v barvni verziji so prosto dostopni na spletni strani: <https://zdjp.si>.
Le norme redazionali e tutti gli articoli nella versione a colori sono disponibili gratuitamente sul sito: https://zdjp.si/it/.
The submission guidelines and all articles are freely available in color via website http://zdjp.si/en/.



VSEBINA / INDICE GENERALE / CONTENTS

Nadja Furlan Štante: Strengths and Weaknesses of Women's Religious Peacebuilding (in Slovenia) 343
I punti di forza e di debolezza degli sforzi religiosi delle donne nella costruzione della pace (in Slovenia)
Prednosti in pasti ženske religijske izgradnje miru (v Sloveniji)

Anja Zalta: The Problem of Islamophobia and its Consequences as Obstacles to Peacebuilding in Bosnia and Herzegovina 355
Il problema dell'islamofobia e le sue conseguenze come ostacolo nella costruzione della pace in Bosnia-Erzegovina
Islamofobija in njene posledice kot prepreka pri izgradnji miru v Bosni in Hercegovini

Maja Bjelica: Listening to Otherness. The Case of the Turkish Alevis 367
Ascoltare l'alterità: l'esempio degli Alevi della Turchia
Poslušanje drugosti: primer turških Alevijev

Bojan Žalec: Fair Cooperation and Dialogue with the Other as a Rational Attitude: The Grammarian Account of Authenticity 383
Equa cooperazione e dialogo con l'altro come atteggiamento razionale: la considerazione grammaticale dell'autenticità
Pošteno sodelovanje in dialog z drugim kot racionalna drža: slovnična pojasnitev avtentičnosti

Mateja Centa & Vojko Strahovnik: Epistemic Virtues and Interreligious Dialogue: A Case for Humility 395
Virtù epistemiche e dialogo interreligioso: il caso dell'umiltà
Spoznavne vrline in medreligijski dialog: primer ponižnosti

Rok Svetlič: The Realm of Abstract Worship – Hegel's Interpretation of Islam 405
Il regno dell'adorazione astratta – l'interpretazione di Hegel dell'islam
Kraljestvo abstraktnega bogoslužja – Heglova interpretacija islama

Gašper Mithans: Religious Communities and the Change of Worldviews in Slovenia (1918–1991): Historical and Political Perspectives 415
Le comunità religiose e il cambiamento della visione del mondo in Slovenia (1918–1991): prospettive storiche e politiche
Religijske skupnosti in spremembe svetovnega nazora na Slovenskem (1918–1991) v zgodovinsko-politični perspektivi

Aleš Maver: Državlanske vojne v »krščanskih časih« 435
Le guerre civili in «tempi cristiani»
The Role of Civil Wars in «Christian Times»

Martin Bele: Rodbina Hompoških 447
La stirpe di Hompoš
The Noble Family of Hompoš

Faris Kočan & Boštjan Udovič: Diplomacija s (kolektivnim) spominom: kako preteklost vpliva na izvajanje diplomacije? 457
Diplomazia con la memoria (collettiva): in che modo il passato incide sull'attuazione della diplomazia?
Diplomacy with (Collective) Memory: How the Past Influences the Diplomatic Intercourse?

Andrej Kirbiš: The Impact of Educational Habitus on Subjective Health and Substance Use and the Moderating Effect of Gender: Findings from a Nationally Representative Study of Slovenian Youth 469
L'influenza dell'habitus educativo sulla salute soggettiva e l'uso delle sostanze e il ruolo di moderazione del genere: analisi di indagine rappresentativa della gioventù slovena
Vpliv izobraževalnega habitusa na subjektivno zdravje in uporabo substanc ter moderatorska vloga spola: analiza reprezentativne raziskave slovenske mladine

Nives Lenassi & Sandro Paolucci: Italijanski in slovenski jezik ekonomije in poslovanja: anglicizmi med citatnimi zapisi in pomenskimi kalki 485
Italian and Slovenian Economics and Business Vocabulary: Anglicisms as Citation Loans and Semantic Calques
L'italiano e lo sloveno dell'economia e degli affari: anglicismi tra prestiti integrali e calchi semantici

Cvijeta Brajičić: Words of Italian Origin in the Written Legacy of Stefan Mitrov Ljubiša 499
Parole di origine italiana nell'eredità scritta di Stefan Mitrov Ljubiša
Besede italijanskega izvora v pisni zapuščini Stefana Mitrova Ljubiše

OCENE/RECENSIONI/REVIEWS

Gerhard Gieseemann: Teologija reformatorja Primoža Trubarja (**Žiga Oman**) 513

Roland Kaltenegger: Die Operationszone 'Adriatisches küstenland'. Der Kampf um Triest, Istrien und Fiume 1944–1945 (**Klemen Kocjančič**) 514

Kazalo k slikam na ovitku 516

Indice delle foto di copertina 516

Index to images on the cover 516

received: 2020-03-10

DOI 10.19233/ASHS.2020.21

STRENGTHS AND WEAKNESSES OF WOMEN'S RELIGIOUS PEACE-BUILDING (IN SLOVENIA)

Nadja FURLAN ŠTANTE

Science and Research Centre Koper, Institute for Philosophical Studies, Garibaldijeva 1, 6000 Koper, Slovenia
e-mail: nadja.furlan@zrs-kp.si

ABSTRACT

The purpose of the paper is to analyse important phenomenon of women's religious peacebuilding within challenges of religious pluralism, growing religious illiteracy and monolithic understanding of religions. Although voice of women and their engagement in inter-religious dialogue and religious peace-building, at least at a visible, formal level, is often omitted or ignored (in Slovenia), it is precisely at informal levels, in terms of concrete actions, that women's efforts to restore peace are very much alive and present (but academically and in theory not analysed nor valued enough). While women have been marginalized from peacebuilding generally, the emerging field of religious peacebuilding has been particularly challenging for women.

Keywords: women, feminist theology, religious peacebuilding, interreligious dialogue

I PUNTI DI FORZA E DI DEBOLEZZA DEGLI SFORZI RELIGIOSI DELLE DONNE NELLA CONSTRUZIONE DELLA PACE (IN SLOVENIA)

SINTESI

Lo scopo del saggio è di analizzare importanti fenomeni di costruzione della pace religiosa delle donne nell'ambito delle sfide del pluralismo religioso, dell'analfabetismo religioso crescente e della comprensione monolitica delle religioni. Sebbene la voce delle donne e il loro impegno nel dialogo interreligioso e nella costruzione della pace religiosa, almeno a livello visibile e formale, siano spesso omessi o ignorati (in Slovenia), è proprio a livello informale, in termini di azioni concrete, che gli sforzi delle donne per ripristinare la pace sono molto vivi e presenti (ma a livello accademico e in teoria non vengono analizzati né valutati in maniera sufficiente). Mentre le donne sono state emarginate dalla costruzione della pace in generale, il campo emergente della costruzione della pace religiosa è stato particolarmente impegnativo per le donne.

Parole chiave: le donne, la teologia femminista, il costruzione della pace religiosa, il dialogo interreligioso

INTRODUCTION

Nowdays, in the time of fast-paced globalization, religions have found themselves in a unique position because *“they all found themselves on the same stage”* (Smrke, 2000, 10). Under the headlamps of secularization¹ and consequent desecularization, accelerated migration and (European) refugee crisis (from 2015), religious pluralism is provoked. David Smock asserts that history of the association between religion and conflict, both civil and international, is very long, but the ending of the Cold War and the consequent upsurge in identity conflicts, waged between groups defined by factors such as ethnicity, race, gender, and religion, has given new emphasis to that association. Nothing and no one is immune from the effects of this close relationship (Smock, 2002, vii). A consequent reinvestigation of a relationship between religion and violence on one side, and booming of religious peacebuilding on the other, (re)emerged.

With the world becoming increasingly interdependent as a result of globalization, migration has led to more interaction between different cultures and faiths fuelling such theories as Samuel Huntington's “the Clash of Civilisations” and reductionist account such as Bernard Lewis's representations of Islam. Rendering religion as an ahistorical, monolithic,² and unchanging essence, consequently produces an overly simplistic, belligerent and deterministic picture of religion and conflict in the post-Cold War era. Or, as Atalia Omer has put it:

This picture is an appealing one precisely because of its simplicity; it consequently functions as a self-fulfilling prophecy with both Islamists and xenophobic Western commentators rendering their objectives in terms of ineradicable and irreconcilable differences between civilisations (Omer, 2015, 4).

Religious illiteracy in terms of lack of knowledge and ability to understand the complex social phenomenon of religion, and its consequent misinterpretations, could reproduce simplisms and negative (gender) religious stereotypes and prejudices that fuel conflict and violence. Religious education matters as never before as we cannot understand our own culture without religious knowledge, let alone

that of others (Davie, 2012, 279). Raising religious literacy is therefore one of the most important issue for education system and should also be implemented in inter-religious and religious peace-building. Inter-religious dialogue in post-modern society refers to dialogue at the ecumenical and interreligious level, as well as dialogue between traditional religions and new religious movements (the latter still represents a challenge of modern times), between believers and non-believers and so on. In this context, we are talking about interreligious dialogue which comprises a broader definition of relationships between different religions and spiritualities. Anja Zalta has described secular imperative of pluralistic religious coexistence:

Because of the negative experiences of religious exclusions, particularities and extremisms, the secular imperative has become a European reality. This secular imperative allowed the emergence of new religious forms in the space, which was emptied from the narrative of just one religion and offered (at least theoretically) an equal coexistence of different religions/ alternative ideologies and world views (Zalta, 2018a, 42).

The importance of dialogic relationship between religions has been given an even stronger role in the light of the revival of the meaning of religion (desecularization), which is important in major contexts, e.g. in the context of democratic politics, in the context of political and religious extremism and terrorism, or in the context of the integration or non-integration of immigrants. Some of the ongoing debates connect the latter two, especially religious-political extremism and terrorism with the unsuccessful integration of immigrants (Drexler & Heckmann, 2005). Since a person's value system is often based on religion, religion can be an important part of the cultural capital of an individual, and if a person migrates to another country he or she will carry these elements of faith. Even if all material possessions are lost, this religious capital will remain with the migrant. Religion can become an important part of the identity of a migrant, even if he or she holds little interest in religious matters before leaving home country. When found in a new situations without family and social links and when individual migrants feel the need to

1 Anja Zalta claims that *“in the context of Europe it is clear that without the process of secularisation, (religious) pluralism would not be possible”* (Zalta, 2018a, 47).

2 Monolithic understanding of religions and the myth of uniformity of religions is one of the most common signs of religious illiteracy. And could lead to politicalisation in terms of promotion one state religion, denomination, or philosophy to the exclusion of all other religious beliefs. According to Encyclopedia Britannica from 1994 there are around 22.000 different Christian churches and denominations (Smrke, 2000, 13). According to Pew Research Centre there are more than twenty million Muslims in Europe, representing one of the largest religious minorities, which is by no means monolithic, as many would like to believe as a consequence of their religious illiteracy (Zalta, 2018a, 42).

defend their identities, religion becomes essential. Depending on what migrant will find in the host country, religion will become a positive or negative element in the personal integration process. Therefore, to establish tolerance of acceptance with (and through) the process of raising (critical) religious literacy through educational system and through the promotion of interreligious dialogue is of a great importance for integration process and the mutual coexistence and has the greatest impact when it is locally defined (Furlan Štante, 2018, 83–84). Since religions have had, and still have, a critical role in shaping the world and play a vital role in shaping world politics, as Aleš Črnič has emphasized, it is crucial to implement religion-related content in school curricula, in terms of non-confessional education about religion(s):

In the contemporary European context, which is marred by growing Islamophobia and related growth of intolerant and radically exclusionist political (and other) extremisms, the need for a systematic critical introduction of pupils to the complex social and cultural phenomenon that religion is (with all its diversity in today's world) is particularly evident (Črnič, 2019, 5).

From this perspective, this paper³ will analyse positive and negative aspects of women's religious peace-building and its impact on religious literacy (in Slovenian context).

WOMEN'S RELIGIOUS PEACEBUILDING, DECONSTRUCTION OF NEGATIVE (GENDER) STEREOTYPES, RELIGIOUS LITERACY

The fundamental starting point of the article is the importance of including women's voice and gender dimension in interreligious dialogue, as well as positive contribution of women's efforts in religious peacebuilding. Inter-religious dialogue and religious peacebuilding are often seen, by both religious and secular actors, as the natural antidote to religious violence or identity conflicts with a religious dimension. Interreligious peacebuilding can also be indispensable in conflicts where religious differences are not at issue in the conflict. Religious peace building in our study is not understood in the narrower sense (in terms of war, post-war engagement) but, above all, in the broader sense; in the context of the efforts of religious peacebuilding in crisis hot spots (refugee centres) and other places that need reconciliation and healing of traumas and wounds or improved mutual understanding:

The term peacebuilding is used increasingly to define the broad, complex, and sustained process of creating, securing, protecting, and consolidating a peaceful order – work that goes far beyond the formal negotiations that seek to end armed conflicts. Peacebuilding overlaps with development and good governance in the greater effort to build successful, prosperous, and resilient societies. It also reaches into social realms where religious institutions hold sway. It affects and is affected by the role of women in society generally and in creating peace specifically (Hayward & Marshall, 2015, 5).

The goals of religious peacebuilding depend on the nature of the conflict and one's theory of change. They range from (1) repairing and/or deepening relationships; (2) improving mutual understanding; (3) finding common ground on beliefs and issues; (4) promoting common action; and/or (5) encouraging complementary action for peace and justice. At this point we could see peacebuilding as direct "inside" form of critical detector, evaluator and promotor of equality and justice:

Peace-building is intricately associated with questions of justice or »positive« peace and the transformation not only of direct and obvious violence, but also of structural and cultural forms of violence (Omer, 2015, 10).

From this perspective, the paper addresses the analysis of good religious practices and analysis of different forms of women's engagement in inter-religious dialogue and interreligious peacebuilding in Slovenia (with an emphasis on Christianity and Islam), which consequently promote the implementation of human rights and peaceful coexistence in a democratic, intercultural, religiously and ethnically pluralistic, diverse society.

Although voice of women and their engagement in inter-religious dialogue and religious peacebuilding, at least at a visible, formal level, is often omitted or ignored in Slovenia as well, it is precisely at informal levels, in terms of concrete actions, that women's efforts to restore peace are very much alive and present (but academically and in theory not analysed nor valued enough).

While women have been marginalized from peacebuilding generally, the emerging field of religious peacebuilding has been particularly challenging for women. The marginalization of women in peacebuilding work, even as the definition of the

3 This article was made possible by the financial support of the Slovenian Research Agency in the frames of the project *Interreligious dialogue: a basis for coexisting diversity in the light of migration and the refugee crisis* (ARRS research project J6-9393) and of the programme *Liminal spaces: areas of cultural and societal cohabitation in the age of risk and vulnerability* (ARRS research programme P6-0279).

work has broadened, reflects the larger field of international relations, which has historically been male dominated in theory and practice. United Nations Security Resolution 1325, passed in 2000, calls for the equal participation of women in peacebuilding. The resolution also encourages greater international attention to the effects of conflict and war on women (Hayward & Marshall, 2015, 5).

Similarly, lack of women's voices in interreligious dialogue, where diversity and variety are encountered, presents a considerable disadvantage in the effort of ethicalization of interhuman, intercultural and interreligious relationships. In order to empower individuals, society and religion, it is of utmost importance to think, reflect and take into consideration gender dimension. When talking about interreligious dialogue and how to integrate women's voices and gender dimension into it, we must first note two levels of epistemological definition of women's interreligious dialogue. First level presents the issue of involving women and gender dimension in the field of interreligious dialogue. Second level encompasses feminist interreligious dialogue, where individual women's experiences are confronted with a fundamental experience of oppression, neglect and marginalization within individual social and religious realities. For most effective deconstruction of prejudices and negative (gender) stereotypes, a combination of both levels is of utmost importance. However, it is precisely the latter that lacks contemporary trends and models of interreligious dialogue (both in Slovenia and beyond).

The importance of evaluating the role of women in the context of ecumenical and interreligious dialogue was also emphasized by Pope Francis when he welcomed members of the Pontifical Council for Interreligious Dialogue and emphasized the need for women to be engaged in interreligious dialogue:

This means that the contribution of women should not be confined to 'female' arguments or to gatherings among women only. A dialogue is the path that women and men must take together. Today, more than ever, it is necessary for women to be present. By possessing special characteristics⁴, a woman can make an important contribution to dialogue through her ability to listen, accept and be generous to others (Francis, 2017).

Pope Francis emphasised that women are often left alone in accompanying others, especially when it comes to the weakest members of the family and

society, the victims of conflict and those who have to face challenges on daily basis. In the context of the importance of (women's religious) peacebuilding and Christian-Islamic dialogue, a joint statement was signed by Pope Francis and the Grand Imam Al-Azhar Al-Tayyib on February 4, 2019, in commemoration of 80th anniversary of the meeting between Francis of Assisi and Sultan Malik al-Kamil. This document strongly condemns terrorism and violence and calls for a non-discriminatory form of coexistence. The Bishop of Rome and the Grand Imam of Al-Azhar declare that, in the East and the West, believers in different religions, who look upon one another as brothers and sisters, can help each other to seek to avoid the "world war fought piecemeal" from breaking out in all its destructive power (Tornielli, 2019). While document emphasizes the importance of mutual cooperation "*in the name of God who has created all human beings equal in rights, duties and dignity, and who has called them to live together as brothers and sisters, to fill the earth and make known the values of goodness, love and peace*" (Francis, 2019), its title (*A Document on Human Fraternity for World Peace and Living*) reveals hidden logic of gender discrimination. Despite being noted that term *human fraternity* "*embraces all human beings, unites them and renders them equal*" (Francis, 2019) the term itself implies strong normativity of male gender and consequent suppression of women and femininity.

Therefore, critical feminist inter-religious dialogue and religious peacebuilding is of utmost importance. Through the eyes of feminist theology, the (religious) other and the different are always understood in the paradigm of specific particularity and uniqueness, and of equal integrity. In this context, the very phenomenon of feminist theology can be understood as a form of interreligious dialogue (Furlan Štante, 2017, 56–57). Namely, feminist theology became a worldwide all-religious movement, in response to women's experiences of neglect and patriarchal domination, which regulated and determined their religious and secular lives. Just as individual women's experiences and the efforts of women within Christianity are different, so are different religious women's experiences within other world religions. However, we can say that all of them have in common the fact of oppression and feelings of patriarchal violence that they had to or still have to suffer. Although the experience of oppression and patriarchal violence is differently understood in different cultural and religious spheres, the desire and the need to speak about women's experiences and awakening of a woman's voice is universal. In

4 Emphasizing specific features of women is a characteristic of "Catholic feminism", which, while striving for non-discriminatory treatment of women within Catholicism and society, nevertheless remains deeply entrenched in the essentialist concept of gender, women and their gender role. The Christian anthropology of gender emphasizes the equivalence and equality of men and women in the light of human dignity, while also pointing to gender diversity (Furlan, 2006, 126–132).



Image 1: Women against violent extremism (Source: Impakter).

this sense, we can say that feminist theology and religious feminism have become an intercultural and interreligious phenomenon. It calls on women and at the same time it connects all women to strive for liberation from the religious dominance of patriarchal violence. This can be compared to the fight against slavery, racial discrimination or any other genocide. In different religions, women's liberation movements are formed differently. Anyhow, feminist theology is a pluralistic and diverse phenomenon rooted in women's religious experience, full of hopes, unfulfilled dreams and striving for liberation, equality and equitable evaluation of the feminine principle of action, as well as for the ethical feminization and harmonization of the world. To empower a woman as a subject.

Christian feminist theologians are increasingly striving for cooperation within individual branches of Christian feminist theology. They are aware that Christian feminist theology is an intercultural phenomenon that differs in its cultural diversity but is also an intercultural phenomenon. These different cultures are not isolated from each other, but they cooperate and interact with each other. Feminist theologians engage in interreligious dialogue, which, in turn, comprises various experiences of past and present neglect of women in the field of a particular religion and society, and the related issues and challenges. An example of continuous feminist interreligious dialogue is definitely the international, European Society of Women in Theological Research which has been operating since 1986. Within national, regional and European conferences, ESWTR members seek ecumenical and interreligious dialogue and in this context they address the current social and religious issues, such as the issue of

women's spirituality, the issue of gender and gender roles, reconstruction of the past, its influence and echo in the present, the question of religious authority and hierarchy, the issue of ecological awareness or environmental sensibility and theological ecofeminism, the question of exegesis and woman voices and character setc. (ESWTR, 2019)

Feminist theologians critically oppose all forms of oppression, inequality and discrimination (gender, racial, class, ethnic, religious ...). Just as they refuse to distribute power along male-centred androcentrism, they also reject the superiority of a particular religion at the expense of other(s). They are committed to recognizing the equal humanity of women and the equality of all religions. In this sense, Rita Gross rejects the exclusivist and inclusivist approach of theology of religions, referring to the critical argument that they both reiterate and promote the superiority of Christianity over other religions, and calls on feminist theologians to move beyond discriminatory models and practices of exclusivism and inclusivism and adopt a pluralistic model. In her opinion, this model enables more effective recognition of common points in different traditions (Gross, 2001, 87–89). In the context of finding adequate forms and models for interreligious dialogue, they follow the critical view raised by Rita Gross and Rosemary Radford Ruether, criticizing the superiority over Christian universalism and patriarchal domination and self-evident primacy over other religious traditions (Furlan Štante, 2017, 55). The critique of self-evident Christian superiority over other religions and the issue of trans-religious identity (Katarina von Kellenbach) are important sources of feminist interreligious dialogue. From the very beginning, feminist theology was also an

ecumenical theology where women from different Christian churches and religions meet, so we can say that feminist theology promotes interreligious dialogue. These women have the same starting points and common goals. However, we must bear in mind that every woman comes from different social, historical and political circumstances. Therefore, there is no common model and every woman must contribute her share to liberation. Feminist theology thus becomes a very colourful whole, constantly in motion and in formation.

The active engagement of feminist theologians or women's voices in interreligious dialogue is primarily about introducing women's questions and views into interreligious dialogue and, consequently, critically recognizing and detecting the presence of negative gender and religious stereotypes and prejudices. This, in turn, makes it possible to become more aware of and recognize the otherness and specifics of the other, as well as to reveal many of the negative stereotypes and prejudices that are deeply rooted in our cultural collective awareness of not knowing the other and the different, in this case, women. With that in mind, the other, the different, becomes closer and the close one. The feminist dimension of interreligious dialogue in this respect concretizes the fields of diversity and divergence as it confronts the challenges and issues of concrete women's personal experiences and confessions that come to life through interreligious dialogue. It is this lively dialogism that is of particular importance in learning about the difference and specificity of certain religious traditions and their manifestations and women's religious experiences.

FRAMEWORKS OF INTERRELIGIOUS DIALOGUE IN SLOVENIA

According to the Office for Religious Communities of the Republic of Slovenia, which operates within the Ministry of Culture of the Republic of Slovenia, 54 churches and other religious communities are registered in Slovenia. This raises the topical issue of the (in)adequacy or, rather, fluid diversity of definitions of religious communities, churches, or more broadly, religions, and consequently the relationships among them and their positioning in the social space of Slovenia. The latter is a major and important challenge of modern times, both in Slovenia and beyond:

When we talk about the administrative and legal definition of the concept of religion, we are primarily referring to determining the conditions under which a particular group can obtain the status of a religion and the associated benefits. The status of religion in most

legal systems provides certain legal protection, various tax benefits, access to the media (Črnič, 2001, 1005)

In this context, the following definition has been used by the Office for Religious Communities of the Republic of Slovenia: "A church or any other religious community is a voluntary, non-profit association of people of the same religious beliefs" (Office for Religious Communities, 2019). The basis for the entire regulation of the position of religious communities in the Republic of Slovenia is, according to constitutional case law, the human right to religious freedom or freedom of conscience referred to in Article 41 of the Constitution, and in this sense takes precedence over the constitutional principles that determine the position of religious communities in relation to the state. In this context, we refer to three important principles or milestones that frame the relationships among religious communities and between religious communities and the state: the principle of separating the state from religious communities; the principle of freedom of action for religious communities and the principle of equality of religious communities. All three principles are specified in Article 7 of the Constitution of the Republic of Slovenia. The principle of separating the state from religious communities consequently imposes the principle of religious neutrality of the state, which requires equal treatment of religious communities in the field of religion and human rights (Office for Religious Communities, 2019). Therefore, this is the basis for plural equality of all religions and religious communities in the Republic of Slovenia.

In order to understand different ways and models of interreligious dialogue, it is important to be aware of the typologies of religious exclusivism, inclusivism and pluralism that explains the dialogic tensions between openness and identity and to strike a balance between loyalty to one's own religion and openness. Thus, exclusivism is characterized by its aversion to other religions, as it mainly rejects interreligious dialogue and merely sees a religious other as the one who needs to be converted. The antithetical structure of an exclusivist worldview is e.g. Christian versus non-Christian or non-believers. The second model – inclusivism is more open to interreligious dialogue than the exclusivist approach. It is characterized by an eschatological connection as a reason for interreligious dialogue that seeks openness to the religious other; the focus is on connection, continuation and the search for common ground, as well as the search for harmony, emphasizing the power of integration. The inclusivism model of interreligious dialogue contains both positive, above mentioned elements, and negative elements, hierarchy being one of them (Daggers, 2012, 55–56).

Religious pluralism also builds on the phenomenology of the common, but also emphasizes the de-absolutisation of truth in the context of the de-absolutisation of symmetrical reciprocity between dialogic partners. It is characterized by a dynamic-relational understanding of religious identity that allows openness to the religious other. Its disadvantage shows in the homogenization of religious heterogeneity that pushes the specifics of individual religions into the background. The model of particularism attempts to rebuild this, aiming to transcend the soteriological firmness and rigidity of classical theology of religions and succeed where the classical soteriological approach has failed – in the search of a balance between openness and identity. The emphasis is on accepting otherness, so it is about creating space for the particularity of other religions (Priatelj, 2012, 72–75). This opens up the possibility of interreligious conflict, when it comes down to the question of values, norms and beliefs of different religions, despite their similarities and details, not necessarily there are the same answers provided. It is therefore necessary to cultivate a hermeneutical openness that begins with the recognition of uncontrollability and un-possessiveness of *other* in other religions.

CRITICAL EVALUATION OF WOMEN'S VOICES AND ACTIONS IN ECUMENICAL AND INTERRELIGIOUS PEACEBUILDING IN SLOVENIA

This section will highlight some major women's initiatives and actions that promote ecumenical and interreligious dialogue and peacebuilding within the framework of Christian-Muslim dialogue in Slovenia, thus, working towards the end of "religious ignorance or illiteracy" which often serves as a springboard for many prejudices and negatives stereotypes. As Anja Zalta points out, we have recently witnessed heated debates in Slovenian social and religious fields on the topic of Muslim *hijab* of covering their face, shifting from the field of multiculturalism to the field of social cohesion, integration and, above all, security. This discourse has, as Zalta puts it,

triggered an additional Islamophobic reaction online, especially with the massive influx of refugees to Europe in the second half of 2015 and in 2016. Vandalism and graffiti have emerged, equating refugees and asylum seekers with Islamists and "Islamic terrorists." In 2016, we also witnessed one of the first media known Islamophobic acts in Slovenia, when strangers dumped pig heads and glasses of blood at the construction site of the Islamic Religious and Cultural Centre in Ljubljana. The public Facebook pages that have been created

along with this (and not just for that) have begun to spread extreme forms of hate speech directed against Muslims. Certain web pages appeared, such as Radical Ljubljana, Slovenia Protect Your Borders, Slovenian Police, We Don't Want Refugees and Migrants in Slovenia, We Don't Want a Mosque in Ljubljana, to name but a few; they used the rhetoric that showed religious illiteracy that limits Islam to some stereotypes and in the extreme examples completely dehumanizes Muslims (Zalta, 2018b, 53).

Interreligious dialogue, and especially the voices of women in it, are of utmost importance in raising awareness of both individual believers who are directly engaged and, consequently, of the broader religious communities and the society in which these religious communities coexist. As a result, negative stereotypes and prejudices are disintegrated and we are enriched with religious knowledge. Views of women are extremely valuable because they are removing the veils of prejudice and represent critical thinking even on the subtle but often overlooked and concealed questions that are one of the most effective tools of conflict and hate speech – if they remain secret and concealed.

Therefore, I would like to focus first on the initiative of Muslim women within the Zemzem Association (Zemzem Women's Association), officially active since 2007. It is a voluntary, non-profit, non-governmental and independent association operating within the Islamic Community in the Republic of Slovenia. The association was established for the purpose of organizing cultural and social events, humanitarian campaigns and education. With the event of *Bosnian Food Festival*, which is one of their most important projects, the female members try to bring Bosnian cuisine closer to the local and broader society, and they give the profit to humanitarian organisations. In 2009, they also organized a fashion show that featured a modern Islamic style of dress for a contemporary Muslim woman. Its purpose was to present a *hijab* or a veil to all who are unfamiliar with the concept (Zemzem, 2019). This could be an example of good practice of religious peace building in terms of raising religious literacy and mutual coexistence, but due to the lack of critical feminist perspective, it remains in the realm of perpetuation of negative gender stereotypes and prejudices. We could trace hidden captivity within realm of prejudices in the case of recent act of gender discrimination implied by representatives of the Islamic Community in Slovenia – a day before praying at a new mosque in Ljubljana – sparked a wave of outrage with their announcement. It was said a prayer would be held on Friday 7th of February 2020, but

no women were invited. Among other things, they wrote on Facebook: "*Due to spatial distress, it is not intended that women will attend*" (Slovenske Novice, 2020). Otherwise, it is a Friday prayer called the Jumma prayer, where, according to religious commandments, women may also attend, but Friday prayer is not obligatory for them.

The engagement of Slovenian Muslim women in their pursuit of building (religious) peace and inter-religious dialogue is completely different from many initiatives and actions of Muslim women in Bosnia and Herzegovina, bearing the mark of different socio-religious needs and frameworks. When the war started in Balkans in 1991, some feminist theologians became active in secular women's organizations in Bosnia and Herzegovina (BiH) to help women and children survive traumas sustained during the war and after, in the war camps (Spahić-Šiljak, 2013, 177).

In Bosnia and Herzegovina, women's (religious) peace-building initiatives are largely organised in the form of assistance to women who are often left to themselves after the war, as victims of war violence (as a rape⁵), cast off to the brink of society or even murdered.⁶

Post-conflict reconciliation and reconstruction likewise offers the opportunity to acknowledge the contributions and sacrifices made by different groups of people during the war. It also provides opportunities for change in social relationships including gender relations. Zilka Spahić-Šiljak examines how the socio-political context of the region in Bosnia and Herzegovina influenced the emergence of peace-building and Islamic feminism, and how secular human rights and feminist organizations provided a fertile ground for female Bosnian activists to practice feminist theology even before they were exposed to the theoretical underpinnings of Islamic feminism (Spahić-Šiljak, 2017, 165).

An example of women's activities within the world's largest Christian ecumenical initiative is the *World Day of Prayer*, which places the hardships of women at the heart of common prayers and is spread in Slovenia as well. Within the framework of this international, worldwide initiative, the Slovenian Women's Initiative for the World Day of Prayer for Women has been part of the world initiative for approximately twenty years now (since 2000, for the first time in Rogaška Slatina, later in Ljubljana ...), co-ordinated by Tanja Povšnar. The mythical initiator of the *World Day of Prayer for Women* in Slovenia is German evangelical priest Corina Harbig, who founded this ecumenical movement

in Slovenia in 1999. *The World Day of Prayer for Women* is therefore a global ecumenical movement for women that cultivates prayer and connects different countries of the world. On the first Friday in March every year, the public is invited to commemorate the day of common prayer. Every year, prayer service is drawn up by women from a different country, and this country becomes the subject of prayer on that day, starting at the time of the sunrise above the Tonga Islands in the Pacific and then it continues on all continents until about 36 hours later when the last prayer is completed on the Samoa Islands. Prayer is organised every year by women in one country. Thus, on the first Friday in March, women around the world pray for 24 hours with women from a particular country, from the sunrise in the east to the sunset in the east. This is the quest for unity that Christian women have been pursuing for 130 years, a form of simple and practical ecumenism. The beginnings date back to 1887. Methodist and Presbyterian Christians first gathered in the United States to pray for missions. From this gathering, the world's largest ecumenical movement has grown. It is based on the prayer of women of different Churches and Christian communities and on solidarity support. The breakthrough was achieved in New York in 1900 at the ecumenical missionary conference, a central committee organized by women. The first World Day of Prayer was held in Europe in 1927 in Lodz, Poland. World Day of Prayer is a charismatic movement based on immersing in the Bible, prayer and solidarity. Husbands and children also join women in their prayer (World Day of Prayer for Women, 2019).

When it comes to the women's world day of prayer, it is not only prayer, but also concrete help or support that women receive in the selected country. The country selected does not choose its own theme, the theme is determined by the international executive board which informs the delegates of the national committees at an international meeting. The motto of the movement is: "*Informed Prayer – Prayerful Action*". Besides prayer, donation is also organised, intended for projects in the country that prepares the prayer. This prayer includes all the country, its characteristics, adversity and joys. It takes years to prepare for this. The Slovenian section of the World Day of Prayer for Women was chosen to prepare a prayer service in 2019 at St. Nicholas Cathedral in Ljubljana. Tanja Povšnar, the President or the Coordinator of the World Day of Prayer for Women, commented on the funds raised to support women in Slovenia:

5 The impact of the pregnancies that result from rape is massively damaging. Estimates of rape pregnancies in warfare include 20-50.000 Bosnian women in 1993 (El-Bushra & Mukarubuga, 1995, 17).

6 For a more detailed description of the examples, please see Popov Momčinović, 2018.

We will support various projects with the help of donations. One of the projects aims at training leaders for groups where women gather to alleviate their problems. With the help of the Bible Society, we want to organize education for various associations, institutions, groups trying to relieve internal wounds resulting from traumas (alcoholism, abortion, separations, death, division between family and job, addictions, low self-esteem, alienation). The project will also connect Bible Societies and World Prayer Day Groups in the broader Balkan area. At the same time, we are thinking of rejuvenation and digitization of World Prayer Day Group in Slovenia, which is always a challenge. We want to reach out to as many people as we can, inform the people around us, ask God for help, and give thanks for all His gifts (Povšnar in: Žebovec, 2019).

With World Day of Prayer for Women, women warn of ecumenism that knows no boundaries. As they pray, they learn about the lives and hardships of women in one of the countries of the world, who receive their voice through the prayers. Although it is an initiative that does not wish to be self-interpreted as feminist, it paves the way for voices of the ignored, the silent, and the vulnerable groups of women from all over the world. This, however, is one of the fundamental goals of many forms of various feminisms. At this point I would like to highlight the question of appropriateness or inappropriateness of the well-established term *feminist theology* which has a rather negative connotation, especially in the countries of Eastern Europe or in post-socialist and post-communist countries. Terms such as feminism, chauvinism, etc. are already pre-labelled with a negative sign. In the case of feminism, we think of the most radical form of feminism, which rejects all that is male.

The word *feminism* is clearly loaded with opposite meanings, laden with feelings that encourage comments, definitions, and explanations; it has many tones, it is strongly stereotyped. Many years of different, opposing, even mutually exclusive feminisms have taken its toll and burdened the word itself. Some meanings have predominated and displaced others: the stereotypical feminist has become, for example, a disgruntled, nagging woman, hysterical, incompetent, unappealing, unrealized, frustrated (because of an unhappy relationship with a man), in short, a woman who projects her bitterness on all females and thus mitigates and resolves her own problems and shortcomings. Men are fond of having fun at the expense of feminists, claiming they do not know what they are doing; or they even look down upon these flawed creatures with contempt. Perhaps this

is why many women feel they need to say aloud that they are not feminists or feminist theologians. When a woman says, “*I’m not a feminist*,” she also wants to say, “*I’m not incompetent, bitter, I’m not an unrealized woman. I succeeded because of my qualities, my knowledge and my work, without emphasising my gender, without claiming special rights, without entering in conflicts with the opposite gender.*” When members of a reading club in the Australian city of Victoria were asked what literature they read, most of them said that they do not like to read feminist literature and that they do not in any way regard themselves as feminists. But in fact, they did prefer to read books that were considered feminist – stories about strong women, about unhappy women, about successful women. In short, stories in which women appeared as prominent characters, as visible characters with whom they also identified. And they also lived, to say the least, in a *feminist* manner: they were independent, educated, employed (Vendramin, 1997, 50). Could this be the contradiction of women or the contradiction of *feminism*, or perhaps just a resistance to the perverted meaning of the term *feminism*? The negative dimension of the term *feminism* spills over everything related to the term. Thus, feminist theology is also negatively understood and labelled. That is why many try to use a milder and kinder term *female spirituality*, which is not exactly correct. Because something that is *feminine* is not necessarily *feminist in nature*, these are not the two sides of an equation. Namely, feminism views everything that is feminine through the prism of trapping a woman in the patriarchal bonds of society and questions the whole context. The latter could be a major contributor to various efforts of women in (religious) peacebuilding, as it would help to a more thorough dissolution and transformation of negative gender and religious prejudice and stereotyping.

CONCLUSION

Only in complete dialogism, which does not exclude the critical view of gender dimension, can religion be understood as a factor of ethics and a catalyst for peace and the empowerment for the individuals and the society in which they are developing. When differences in religious belief and practice generate differences in convictions about how society should be structured, the potential obstacles to effective dialogue multiply. Interreligious dialogue is often considered either as idealised, i.e. affirmed as a religious-ethical imperative but lacking critical, scientific understanding, or as unfavourable for ideological reasons – e.g. because it is not based on secular (or secularistic) assumptions. Interreligious dialogue operates in three areas: practical, where interfaith partners collaborate to help

humanity; the depth or spiritual dimension, where interfaith partners attempt to experience the partner's religion or ideology "from within"; the cognitive, where interfaith partners seek understanding of the truth (Swider, 1998, 28). At the same time, it often uncritically perpetuates patterns of stereotyping and prejudicial perceptions of the religious (sexual) other. David Smock asserts that when interreligious dialogue is used to contribute international peacebuilding, it is involved in the process of overcoming prejudices and religious discrimination, and as such could be understood as religious peacebuilding in terms of helping humanity (Smock, 2002, 6). Also, the forms of women's engagement in interreligious dialogue and religious peacebuilding in Slovenia that are described in this paper are no exception. Despite the positive elements (e.g. improving mutual understanding; finding common ground on beliefs and issues; promoting common action and raising religious literacy), the lack of a critical feminist perspective, both at the initiative of Muslim women

within the Zemzem Society and at the Slovenian section of the World Day of Prayer for Women, often perpetuates, reinforces and shares negative gender stereotypes and prejudices. Despite this weakness, the presence of women's religious peacebuilding (in both presented cases) is of utmost importance *"because while women have been marginalized from peacebuilding generally, the emerging field of religious peacebuilding has been particularly challenging for women"* (Hayward, 2015, 312). While formal religious authority primarily vested in men in most religious traditions), those women seeking to work through religious institutions or to shape pro-peace religious attitudes often struggle to find spaces to lead efforts or exert influence. Despite these challenges, many women of faith pursue peace actively both within and outside of religious institutions. As such, they are creating safe space and possibility for further deconstruction and transformation of negative gender stereotypes and prejudices, and as such could be understood as potential catalyst for peace.

PREDNOSTI IN PASTI ŽENSKE RELIGIJSKE IZGRADNJE MIRU (V SLOVENIJI)

*Nadja FURLAN ŠTANTE*Znanstveno raziskovalno središče Koper, Inštitut za filozofske študije, Garibaldijska 1, 6000 Koper, Slovenija
e-mail: nadja.furlan@zrs-kp.si

POVZETEK

Prispevek v prvi vrsti opozarja na pomen vključevanja žensk in njihovih glasov v medreligijski dialog ter v procese religijske izgradnje miru. Z metodologijo hermenevitičnega ključa feministične teologije analizira primera dobre prakse religijske izgradnje miru (Zemzem in Svetovni molitveni dan žensk – slovenska sekcija) v slovenskem (krščansko-muslimanskem religijskem) kontekstu. Ob tem kritično analizira prednosti in slabosti teh primerov ter opozori na pomen dekonstrukcije in transformacije negativnih (spolnih) stereotipov in predsodkov, ki se prenašajo tudi po in preko sicer pomembnih opisanih ženskih religijskih iniciativ. Ob tem opozori na različne modele in poti medreligijskega dialoga (tipologije verskega ekskluzivizma, inkluzivizma in pluralizma), ki razlagajo dialoške napetosti med odprtostjo in identiteto ter vzpostavitev ravnotežja med zvestobo lastni religiji in odprtostjo do drugih. Model feministične teologije zavrača ekskluzivističen in inkluzivističen pristop teologije religij, na podlagi kritičnega argumenta, da oba ponavljata in promovirata superiornost ene religije (krščanstva) nad drugimi religijami in poziva k pluralističnemu modelu ter preseganju diskriminatornih modelov in praks.

Ključne besede: ženske, feministična teologija, religijska izgradnja miru, medreligijski dialog

SOURCES AND BIBLIOGRAPHY

- Črnič, A. (2001):** Teorija in praksa definiranja religije. *Teorija in praksa* 38, 1, 1004–1016.
- Črnič, A. (2019):** Religion, Education and the Challenges of Contemporary Societies. *CEPS Journal* 9, 4, 5–11.
- Daggers, J. (2012):** Gendering Interreligious Dialogue: Ethical Considerations. In: Daggers, J. (ed.): *Gendering Christian Ethics*. Cambridge, Cambridge Scholars Publishing, 51–75.
- Davie, G. (2012):** Implications for Faith Communities. *Review of Religious Research* 54, 3, 273–289.
- Drexler, S. & F. Heckmann (2005):** The Role of Religion for the Integration of Migrants. A Conference Report. Available at: http://www.efms.unibamberg.de/pdf/tagungsbericht_gmf7.pdf.pdf. (last access: 12. 12. 2018).
- El-Bushra, J. & C. Mukarubuga (1995):** Women, War and Transition. *Gender and Development* 3, 3, 16–22.
- ESWTR (2019).** Available at: <https://www.eswtr.org/en/start/history> (last access: 10. 10. 2019).
- Francis (2017):** Radio Vatikan. Dialog je pot, ki jo ženska in moški morata opraviti skupaj. Available at: http://www.archivioradiovaticana.va/storico/2017/06/09/dialog_je_pot_ki_jo_%C5%BEenska_im_mo%C5%A1ki_morata_opraviti_skupaj/sl-1317895 (last access: 10. 9. 2017).
- Francis (2019):** A Document on Human Fraternity for World Peace and Living Together. Available at: http://www.vatican.va/content/francesco/en/travels/2019/outside/documents/papa-francesco_20190204_documento-fratellanza-umana.html (last access: 12. 12. 2019).
- Furlan Štante, N. (2017):** Feminist Theology as a Special Philosophy of Religions and Theology (?) of Religions. In: Motoh, H. & L. Škof (eds.): *Religions and Dialogue*. Poligrafi 87/88, Koper, 55–71.
- Furlan Štante, N. (2018):** Gender-Based Violence, Religion and Migration: Women as Symbols of Cultural Identity. In: Škof, L. & B. Gornik (eds.): *Ontologies of Asylum*. Poligrafi 91/92, Koper, 77–93.
- Furlan, N. (2006):** Manjkajoče rebro. Ženska, religija in spolni stereotipi [Missing rib. Women, religion and gender stereotypes]. Koper, Založba Annales.
- Gross, R. (2001):** Feminist Theology as Theology of Religions. *Feminist Theology*, 26, 83–101.
- Hayward, S. & K. Marshall (2015):** Religious Women's Invisibility. In: Hayward, S. & K. Marshall (eds.): *Women, Religion, and Peacebuilding*. Washington, United States Institute of Peace Press, 1–29.
- Hayward, S. (2015):** Women, Religion, and Peacebuilding. In: Omen, A., Appleby, R. S. & D. Little (eds.): *Religion, Conflict, and Peacebuilding*. Oxford, Oxford University Press, 307–332.
- Office for Religious Communities (2019):** Urad za verske skupnosti. Available at: <https://www.gov.si/drzavni-organi/ministrstva/ministrstvo-za-kulturo/o-ministrstvu/urad-za-verske-skupnosti/> (last access: 10. 10. 2019).
- Omer, A. (2015):** Religious Peacebuilding, The Exotic, the Good, and the Theatrical. In: Omen, A., Appleby, R. S. & D. Little (eds.): *Religion, Conflict, and Peacebuilding*. Oxford, Oxford University Press, 3–33.
- Popov Momčinović, Z. (2018):** Žene i procesi pomirenja u Bosni i Hercegovini. Sarajevo, CEIR.
- Prijatelj, E. (2012):** Poti do medreligijskega dialoga. In: Juhant, J. & V. Strahovnik (eds.): *Izhodišča dialoga v sodobnem svetu*. Ljubljana, Teološka fakulteta, 70–80.
- Slovenske Novice (2020):** Prva molitev v džamiji brez žensk. Available at: <https://www.slovenskenovice.si/novice/slovenija/clanek/molitev-v-dzamiji-brez-zensk-islamska-skupnost-spremenila-objavo-277203> (last access: 7. 2. 2020).
- Smock, D. (2002):** Introduction. In: Smock, D. (ed.): *Interfaith Dialogue and Peacebuilding*. Washington, United States Institute of Peace, 3–11.
- Smrke, M. (2000):** Svetovne religije. Ljubljana, Fakulteta za družbene vede.
- Spahić Šiljak, Z. (2013):** Do It and Name It: Feminist Theology and Peace Building in Bosnia and Herzegovina. *Journal of Feminist Studies in Religion* 29, 2, 176–184.
- Spahić Šiljak, Z. (2017):** The Confluence of Islamic Feminism and Peacebuilding: Lessons from Bosnia, *Journal of Gender and Culture* 16, 1, 165–181.
- Swidler, L. (1998):** Theoria-Praxis: How Jews, Christians, and Muslims Can Together Move from Theory to Practice. Leuven, Uitgeverij Peeters.
- Tornielli, A. (2019):** Vatican News. Pope and the Grand Imam: Historic declaration of peace, freedom, women's rights (4. february 2019). Available at: <https://www.vaticannews.va/en/pope/news/2019-02/pope-francis-uae-grand-imam-declaration-of-peace.html> (last access: 10. 10. 2019).
- Vendramin, V. (1997):** Ženske v literaturi: podobe, polemike in paradoksi. *Delta* 3-4, 41–51.
- World Day of Prayer (2019):** Svetovni molitveni dan žensk. Available at: <https://katoliska-cerkev.si/svetovni-molitveni-dan-zensk-2018> (last access: 10. 10. 2019).
- Zalta, A. (2018a):** Challenges facing Muslims in Europe: from Secularization to the Idea of 'Euro-islam'. *Annales, Series Historia et Sociologia*, 28, 1, 41–51.
- Zalta, A. (2018b):** (Ne)vidnost pokritih žensk. *Javnost*, 25, 52–64.
- Zemzem (2019):** Available at: <https://www.islamska-skupnost.si/zz-zemzem/o-drustvu-zemzem/> (last access: 5. 10. 2019).
- Žebovec, M. (2019):** Slovenija pripravila molitveno bogoslužje za Svetovni molitveni dan žensk. Časnik. Available at: <https://www.casnik.si/slovenija-pripravila-molitveno-bogosluzje-za-svetovni-molitveni-dan-zensk/> (last access: 5. 3. 2019).